

Christ re-creates the old man so that he becomes a new creation, is still at work in the world.

IV

Making old things new—this is the good news of the Gospel which the Reformers recovered with surprise and joy for their own day and which we may discover for our day too. In Christ "the new has come"—the *new* commandment, the *new* name, the *new* tongues, the *new* creature, the *new* and living way, the *new* heaven, the *new* earth, the *new* Jerusalem, the *new* song, the *new* Testament—and in Christ the new continues to come.

H. T. K., JR.

The Light of History

"HOW can you know so much church history and remain a Christian?" a colleague once lightly remarked to Professor Roland H. Bainton of Yale. There are indeed times when one who has followed in detail the tortuous controversies of ecclesiastics and theologues down the centuries is inclined to despair. But there is a larger and more refreshing view. God is at work in history, and the study of universal history, Lord Acton declares, "is not a burden on the memory but an illumination of the soul." It is to the unburdening and illuminating role of history as it catches the light of God and focuses it upon the life of man that this issue of THEOLOGY TODAY devotes itself.

History has been hard on Christians of late. Not all have stood the test of the mounting pressures of the times. Who does stand? asks Dietrich Bonhoeffer in the devotional meditation, and answers his own question, "Only the man whose ultimate criterion is not in his reason, his principles, his conscience, his freedom or his virtue, but who is ready to" It would be unfair to finish the quotation. The answer is a thoughtfully penetrating study of man's only defense against evil.

Few knew better how to stand than Dietrich Bonhoeffer. On April 5, 1943, this pastor and teacher of the Confessing Church in Germany was arrested by the Gestapo. On April 9, 1945, he was executed, bearing his Christian witness unafraid to the end. He has been called "probably the most heroic Christian martyr of the

Nazi era." "Who Stands His Ground?" is taken from a collection of his writings published by the Macmillan Co. under the title, *Prisoner for God*, 1954.

Taking his cue from Lord Acton's characterization of universal history as "an illumination of the soul," Edward D. Myers continues in this issue a task begun in October 1944 in THEOLOGY TODAY, that of introducing to the theological world the essence of Arnold Toynbee's massive historical studies with particular reference to the most theologically pertinent sections. The 1944 article dealt with the first six volumes of the now familiar work "The Unity of History: an Epitome of the Concluding Volumes of Toynbee's *A Study of History*," takes up the leading ideas of the four volumes (VI-X) published in October, 1954. Historians, perhaps, will be most interested in the study of the relations between universal states and universal churches, but undoubtedly the passages which will produce most argument are those reflecting Toynbee's "Symmachian" approach to comparative religion, e.g., "the four higher religions [Islam, Mahayana, Hinduism, and Christianity are] . . . four variations on a single theme. . . ."

Edward D. Myers, professor of Philosophy at Washington and Lee University, Lexington, Virginia, is peculiarly well qualified to interpret the work of Arnold Toynbee. He is at present engaged in preparing, with Professor Toynbee, Vol. XI of *A Study of History*, which will be an atlas and gazetteer to accompany the first ten volumes.

"History and Self-Understanding" by Ronald Gregor Smith, originally given as an address on the B.B.C. Third Program in London, is an attempt from a different quarter to discover the meaning of history. Toynbee's studies are of civilizations and the contacts between civilizations. Mr. Smith turns instead to study man, within the limits of an historian's disciplined approach. The result is thus, to an extent, earth-bound, but it is not a shallow humanism. The meaning of history is man's understanding of himself, he says, but it is an understanding lit with the translucence of a transcendent God.

Ronald Gregor Smith is the Editor of the Christian Movement Press, Ltd., London, England. He is well-known as translator of a

number of Martin Buber's influential theological works, including *I and Thou* (1937) and *Right and Wrong* (1952). In 1952 he edited a volume of essays, *The Enduring Gospel*, dedicated to Hugh Martin.

Markus Barth's "The Christ in Israel's History" turns attention from the more diffused light of the general revelation of God in the world, to the clearer, purer light of the revelation of God in the Word. But the Word does not seem to some to shine in the Old Testament with quite the clear, pure light of the New. Markus Barth's article is at once a warning against reading too much of the new revelation back into the old (the Old Testament is not "a kind of advance-biography of Jesus"), and against failing to perceive the new embedded in the old ("The whole of the Old Testament has to do with the *Christus* of God"). With compelling clarity he distinguishes five major aspects of "Christology" in Old Testament history, and refreshingly treats revelation as a unified whole, avoiding piece-meal analysis of "Christological passages" and "types."

Professor Markus Barth is the son of the famous theologian and a theologian in his own right. He is at present serving as Visiting Professor of New Testament in the Theological Seminary (Presbyterian), Dubuque, Iowa.

There are dark ages in the history of the human race, and not always has the Church brought light into the darkness. Christians have contributed much for example to progress in race-relations; they have also sinned much, for racial bigotry is still found within the Christian Church, and racial bigotry, says A. Roy Eckardt in "Racial Prejudice and Discrimination: Civil and Christian Approaches," "is a peculiarly vicious form of sin . . . it is idolatry." But the article is no mere denunciation of the sin. It is a hopeful, appealing, and practical exploration of creative techniques for meeting the problem. "Sentimentality ('If people just loved one another there would be no race problem') and cynicism ('People have been hating one another since civilization began and they always will') are alike to be avoided," says Professor Eckardt; and in successfully avoiding them, he brings light and reason to bear upon a problem where both are sorely needed.

Dr. A. Roy Eckardt is Chairman of the Department of Religion of Lehigh University, Bethlehem, Pennsylvania. He has also taught at Lawrence College, Appleton, Wisconsin, and at Duke University.

There is, of course, Biblical precedent for a direct approach to the race problem. The parable of the Good Samaritan presents our Lord's own suggestions concerning an issue in which an original religious issue had developed both political and racial undertones. But as C. E. B. Cranfield points out in his exegetical study, "The Good Samaritan," there is an even closer parallel to a contemporary issue: "'Samaritan' had for the Jews of Jesus' time the same sort of flavor as 'Communist' has for the respectable citizen of Western Europe or the United States today." The "real problem," he says, "is not, who is my neighbor, but how can I love my neighbor?" and the answer in the parable leads straight to the heart of the Gospel.

The Rev. C. E. B. Cranfield is Lecturer in Theology at Durham University, Durham, England. An Anglican, he is a frequent contributor to the *Scottish Journal of Theology*, and has made major contributions to the *Theological Word Book of the Bible*, edited by Alan Richardson.

The final article in this issue, "The Witness of the Reformed Churches in the World Today," by Dr. John A. Mackay, was the opening address at the Seventeenth General Council of the Alliance of Reformed Churches throughout the World Holding the Presbyterian Order, which is, as Dr. Mackay points out, the earliest confessional organization in the Protestant world, and which brought together at Princeton, July 27 to August 5, more than four hundred delegates from all parts of the world. There is, therefore, a glorying in heritage here, for "Reformed Churches . . . have a heritage of faith . . ." and "heritage determines destiny." There is also a sober facing of the fact that confessionalism "can wreck or make the ecumenical movement." Lest it be the former and not the latter, Dr. Mackay (who speaks to Presbyterians as retiring Moderator of the Presbyterian Church in the U. S. A., and as President of the International Missionary Council) warns against confessional "power-blocks" and "ecclesiastical tribalism." But he also repudiates the Roman ideal of a "single, unified Church structure, dominated by a centralized administrative authority" as the ideal for the Church of Jesus Christ. The Church, he says, "is validated . . . not by its organized structure, but by its missionary action."

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• THE LIFE OF MAN IN THE LIGHT OF GOD